William Penn
AND THE
QUAKER
IN
UNITY,
THE
Anabaptist Mistaken
AND IN
ENMITY.
OR,
A Brief Reply to a Sheet sent abroad by
JEREMY IVES, Entituled,
William Penn's Confutation of a Quaker:
&c.

William Bradford.

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William Penn and the Quaker IN UNITY &c.

TO pass by his Recital of his former *Gellish-like* Challenge (which he fully calls *A Sober Request*) in the Front of this Sheet, enough being said to it already by several Pens, I proceed to consider what follows, And I quickly find him under Grand Mistakes or Wilful Ignorance: *First*, In calling my Return to his Scandalous Paper a *Libel*, because but the two principal Letters of my Name were at it; in this he deals not fairly, because he might have known my Name for asking of the Person that gave him one of the Papers into his Hand, and so might several of his Brethren also But further, those Writings, or Printed Papers, where the two real Letters of the Author's Name is affixed are not to be called nor accounted Libels, especially when the Name may be known for asking: Besides, Reader, *Jeremy* hath contradicted and bewrayed himself in this very Sheet of his, as is manifest by comparing Paragraph the 6th with the 2d; in the one he saith, He *knoweth not who* W. S. *is*: In the other he saith so much as may signifie he doth know; his words are thus, *Some of those Opinions of mine, which in* HIS PAPER AND BOOK, *entituled*, The Universallity of the Light Asserted, *he calls Absurd and Ridiculous*. Now my Name was at large to the Book, and W. S. to this Paper, and he himself calls them both mine; so its evident he was not ignorant of my Name (or if he was, it was Wilful Ignorance) only he seems minded to make himself Sport in a *Mountebank* manner and to set it up for a Libel, and to bring *William Penn's* words against a real Libel, to fight with it, in this he hath imitated his Brother *Hicks*, who formed and fashioned a Quaker and his Opinions, and then Dialogued with him, which is only

the greatest Abuses among men, to present things contrary to what indeed they are, the practice of an arrant Impostor.

Now as Writings are accounted no Libels, where the two Letters of the Authors Name is affixed; so it doth not always follow, that where a Name is at large to Books or Writings, that it is the Authors Name; for about the same time this Scandalous Paper of *Jer. Ives*'s came abroad, *Richard Baxter*, in a printed Sheet, warns People of two printed Papers under his Name at large, which he was not the Author of; so this *Jer. Ives* hath no ground to Carp and Jeer at my cautious Writing, and putting in these Words, *Said to be*, within a Parenthesis: for I say again, if I had not had some other Reason besides his Name twice affixt, I might have endeavoured to have known it from himself, without deserving to be charged with Impertinency, Guile or Blame; and he and the rest of his Brethren would shew themselves more like *Christians*, if they would manifest the like Care and Circumspection in what they father upon the *Quakers*.

And now I would have the Reader clearly understand, that *William Penn*'s Answer (which *Jeremy* espouses and speaks in against me) was put to such a Sort of Paper, where the two Letters of the Authors Name was affixt, and might have been known for asking; he sought and enquired, and could not learn it (neither would the *Baptists*, in whose Favour it seemed to be published, own it, nor discover the Author) therefore this *Jeremy* hath very foully and evilly applyed his Words, and hath put this Case in its stead without the like Reason or Ground; herein he hath dealt more like a *Forger*, then a fair Adversary; and were he of a tender Spirit, and his Conscience rightly informed, I would appeal unto him to answer, whether he is not conscious of his Guilt herein: I do tell him and the World, that I had no Design to conceal my Name; though *W. S.* was only in the Copy, yet I gave the Printer express Order to put my Name at length, though he omitted it, for which I blamed him: It might have prevented *Jeremy* of a colourable Pretence for the chiefest Matter in his Answer: But however, the World cannot see, nor truly say, as he falsly insinuates, *That the Quakers allow Nameless Libels to blast their Adversaries, and he hath no Proof for it, being never their Practice.*

Now Reader, the Cause of the *Quakers* remains the same still, it

it concerns them to insist upon their Charge against *T. H.* and all that abet him in his *Fictitious Forged Narrative*, wherein he so evilly presented them, and their Principles to the Nation: Now if this *Jeremy* (who was deputed to be one of the three or four of the *Baptists* Part at *Barbican*) will appear at the Head of *T. H.* and answer to their Charge of *Forgery*, &c. they will be ready to meet him publickly at Time and Place that be agreed upon; but as single *Jeremy* they have no Reason to regard his dirty interfering *Challenge*, till they are heard concerning *T. H.* from his first *Dialogue* to the Book, entituled, *The Quakers Appeal unfolded*, or till *T. H.* confesseth and acknowledgeth his Folly and *Unchristian* Behaviour towards them.

In my Return to his *Scandalous Paper*, I said, 'I did not count it 'worth my Time to write or discourse with him about Matters relating to the pure *Christian* Religion, barely as *J. I.* and that as 'he was not worth disputing with; and I make the same Account still and say the same again; and *W. Penn* hath not contradicted me therein, in saying at the *Barbican-Meeting*, 'About the Beginning of 'his Discourse with him, he had found him a pretty fair Adversary, 'which had chiefly Relation to the Experience he had of him the 'two Years before at *Wickam*, at which Time he behaved himself 'more fairly then of late; and *W. P.* might expect the like then and say, 'He was as free to dispute with him as any.' But my Saying is since *Barbican* and *Wheeler-Street-Meeting*, occasioned by my Observation both of the Matter and Manner of his Discourse and unsavory Behaviour, and since his vapouring *unchristian* Challenge came to Light, and his manifesting himself a Confederate with *T. H.* to rescue him in his *Forgeries*, &c. And though *W. P.* said so then, yet since he hath given him occasion enough to be of my Mind now, he having verified that Saying in Scripture, EVIL MEN AND SEDUCERS WAX WORSE AND WORSE.

And if he understands himself commended by *W. P.* for a Conscientious, tender-hearted, Zealous Disputer, who hath the Glory of God, the Good of Souls, and the Prosperity of the *Christian* Religion chiefly in his Eye, in what he undertakes; he very grossly mistakes himself, and abuses him, as he may plainly see in his last Sheet in Answer to his *Sober Request*, &c. Now it is because he is not such an one, and professeth *Christianity*, and the Office of a *Minister* thereof, and talks of *God's Assistance* in a Work he never

for him about; that I and *W. P.* also slight single *Jeremy*, and count him not worth disputing with.

I said also in my Return, 'That his Tongue (*as the Proverb goes*) 'is *no Slander* with many grave Citizens and moderate People, who 'walk not with the *Quakers*; and he need not doubt but that I am of the same Mind, and think so still, and yet not *basely contradict my self*, in saying, 'I never met with more Untruths in so few Lines 'as in his Paper, and to call them *Slanderous Sayings*, *Lyes and gross Abuses* (though I use the Proverb) is *no Contradiction*; for though many *grave Citizens*, &c. do know his Tongue not sufficient to fasten a *Slander* upon a Person or People; and that his Reputation, as a *Christian*, is little accounted of by many that know him; and that what proceeds from him is not sufficient to stain or defile the Reputation of others, especially as *Christians*; yet it doth not follow but that his *Lyes* are *Lyes*, and his *slanderous Sayings* are *slanderous Sayings*, and his *gross Abuses* are so in themselves, and may be called so; and some that are not grave Citizens and moderate People, who know not him, may be traduced by them and deceived so far as to believe them to be true, to prevent which is the Occasion of those Lines.

And further, I perceive *Jeremy* thinks it hard, that I should say in my late *Return*, &c. 'That in my Judgment he was fitter to appear upon a *Mountebanck's* Stage, then in a solemn Religious *Christian* Assembly to dispute for *Christianity*: And he seems offended also that I say, '*Christianity* needs no *Mercenary Agents* to propagate its Cause, nor the corrupt Weapons of a *Sophister* to defend it: Verily, I do seriously tell *Jeremy*, I should be glad to see Cause to alter my Judgment, as to the *first*; the *second* no Judicious *Christian* will deny; but whether he be the Man, I leave at present upon his own Conscience further to consider, and do truly tell him, he extreamly mistakes me in charging me with *Malice and Railing Accusation, and endeavours to blow up his Reputation, and blast his Credit*: I have so much Love to him, that I heartily wish he had much more of both then he hath, that he might be a greater Ornament to his Profession, and honour that *Christianity* he in Words professeth: I have no Malice in my Mind towards him, nor no Man upon the Face of the Earth; it's inconsistant with the Nature of *Christianity*: I would have him read over my Lines again,

gain, and consider them better; and if his Day of Visitation be not quite over, I desire he may come to witness that Infallible Evidence of a true *Christian* within himself, which *no Impostor* can give (viz.) *The Spirit it self bearing Witness with his Spirit, that he is a Child of God, &c.* he will have more Cause to rejoyce and glory in this then in the Strength of his Arguments, and *Sophistical* Reasoning.

This sore Evil is near this Man, to be quick-sighted abroad and blind at home, and to measure others by his own State and private Spirit, censure others for his own Faults, which he is manifestly guilty of in his *Sober Request*; to be sure he hath shewed little civil Education; neither hath he and some of his Brethren refrained from any Means to endeavour to blow up the *Quakers* Reputation in the highest Concern, even as *Christians*: Now as to, I do not find by Converse among Men, that he himself hath much to blow up, or much Credit to blast, either among the *Baptists* or others (some refusing to read any Book or Paper about Religion, wherein he is concerned) for my Part, I say truly, I write it more with Sorrow and Grief of Heart, then with Delight to upbraid him, that he who hath been, not only a long Professor of *Christianity*, but also a pretended Minister of it, should have so little of either.

And he needs not question the goodness of the *Quakers Cause*, nor the truth of *Immediate Inspiration*, which they are Witness of (notwithstanding he seems to jeer at it) because they count themselves no whit oblieg'd to meet him upon his own *daring Challenge*, for as the Controversie now stands, they judge it a meer *Evasion*, and wholy Impertinent to the *Cause* depending betwixt them and the *Baptist*; and every Impartial Observer of the whole Series of the Matter will readily be perswaded so to conclude.

They have not been, nor are not backward to give a Reason of their Faith, and an Account of their Religion with Meekness and Fear to every one that in Honesty and Seriousness of Spirit asketh them; but some *Scribes*, *Pharisees* and *Hypocrites* may ask Ensnaring Questions in Enmity and Prejudice, which no true *Christian* is oblieged to answer in their Way, Will and Time, and have good Example for it in the holy Scriptures.

And they have been, and are willing to use all Means to remove Ignorance and Foolishness out of the Hearts of all Men, that they

...ly come to Repentance and Acknowledgment of the Truth and be saved; and have not behaved themselves as People of loose and slighting Tempers (as thou falsly suggestest) but with Meekness have endeavoured to instruct those that oppose themselves, and dispute with and reason with them, though they were not the Methods of Passion, &c. But what if they count *Jeremy* (for divers Reasons) not worth disputing with, seeing he will not be satisfied without; I will tell him one of my chiefest Reasons, which is, because it appears to me that he hath lost Tenderness of Heart, Soundness of Spirit, Conscientious Zeal, and Circumspectiveness, which I question not, but he had a Measure of, in the Infancy of his Religion, or the Day of the Visitation of God's Love, which he was once Partaker of: But now he is become as the *Salt which hath lost its Savour*, and all his Treasury of acquired Attainment is but as the *Old Manna*, which had Worms in it, and stank, and is now as the *deaf Adder*, which will not hear the Voice of the *Charmer*, &c. and till he better demonstrate himself a *Christian* in Life, Doctrine and Practice, and layes aside his Crafty, Acquired, Artificial, Sophistical Way of Reasoning, by which he deceives the Ignorant, and shew forth his Repentance from dead work, I shall remain of the same Mind; and in the mean Time desire him to take Notice of the Advice of *W. Penn* in his last Sheet in Answer to his pretended *Sober Request*, viz. *That he give better Evidence of his own* Christianity, *before he endeavour to unchristian others.*

And to help him herein, I also counsel him to take the Advice of his Brother *W. L.* in his Letter to him after *Barbican* Meeting, 12. *Octob.* 74. and consider his late Book also, which is not to be counted a *Libel*, though but *W. L.* affixt to it: Now if he will not take the Counsel of his Friends, nor of those he counts his Enemies, in argues, he is not endued with that Wisdom which is from above, which inclines those that have it to be easily entreated to that which is good.

And seeing he hath taken Pains to set forth some of his Opinions divulged in *Croyden-Market-Place*, and hath omitted the rest, I think it necessary to insert them all, as in the Book, which are as follows.

The

[illegible] everlasting Joy or Torment.

[illegible] it may be in the great Day of Judgment, God may remove the [illegible] than to Glory; but it is most plain, they know nothing to [illegible] For those People that have not the Scriptures among them [illegible] have no Knowledge of those future Things.

All the Light in men could never [illegible] them, discover or reveal unto them, That Christ was born of a Virgin, and that he suffered, &c. It may tell them, that Blasphemy and Drunkenness, &c. is Sin, but could never tell that God would save them.

I do deny that every man is lighted with the Light of Christ; for the Scripture saith, That many are in Darkness, and stumble, because there is no Light in them.

Thus the Light which lighteth every man is not the Light of Christ; yet it is a Divine Light.

There is a Natural Light in all men, which may shew them Sin, and this Natural Light is Divine; for every Gift of God is perfect, therefore Divine.

Men may sin out all Sense of Sin, and become Darkness, and have no Light in them.

The Sun may shine, and some men may shut their Eyes, and will not see it; and some are blind, and cannot see it: Are they therefore enlightned by it? So likewise, &c.

I will pick by the present Translation of the New Testament, which was [illegible] by Twenty or Thirty Learned Wise Men, by the [illegible] Authority, and Understood Greek never so much [illegible] confidently to contradict them.

The Light that is come into the World was the ground of God to enlighten every man; but Thousands are not enlightened by it.

George Whitehead *and* William Gibson *are not enlightened with the Light of Christ; though I grant, that there is a Light in every man, which is Divine, yet not the Light of Christ.*

I deny that the Light of God is one with the Light of Christ; the Father and Son are Relatives, but not one; the Light of the Father, Son and Spirit are Divine, but not one.

That which is Divine in God, becomes Natural when given to man.

Some in the World are without Christ; therefore some in the World are without the Light of Christ.

Some of these, he saith, *are laid broakenly down, as not in his Words*; he knows I sent him a Copy of them before they were printed; why would he not tell me so before now? His saying so now signifies little; if I had noted them wrong, he shewed a lofty disdainful Temper, that he would not shew me wherein in its Season; his saying so now ought not to be regarded: They are all spoken briefly to in the Book aforesaid; and the Absurdness and Ridiculousness of many of them is obvious to every Judicious Impartial Reader, to which I refer; the Title of the Book is, *The Universality of the Light asserted*, and to be had at several Shops in and about *London*.

Now, since his being at *Croyden*, where he spent some time in Opposing that word [*Inlighteneth*] in the first of *John*, Verse the 9th, contending against our Friends saying, *That Christ Inlightens every Man*, &c. in a Book of his printed in the year 1656. Title, *Innocency above Impudency*, pag. 16. *viz.* "*My Book, called* Quakers Quaking, *pag.* 49. *viz. I have these Words; I did not oppose* "*the saying of* John, *which is, That Christ Inlightens every One* "*that comes into the World*; so if I had met with it timely, it would have saved me that labour of setting before him, at the end of my

Book

Book (if he would have believed himself) how that Work is [illegible] in divers Natural Tongues.

But to proceed to the Conclusion with *Jeremy* at present, he saith, 'He doth once more signifie in the Behalf of all Christians generally, and of the Baptists in particular, offer to prove the Quakers 'No Christians, and their Ministers Impostors: I only, in the mean time say thus much, That the Generallity of *Christians* hath never employed him, as their Agent (if they should, their Cause would be at a low Ebb) and for ought I understand, *T. H.* and the *Baptists* in particular, deny and disown their Delegating of him, though he pretended they had, at *Wheeler-street*-Meeting: So, for what I see, he would fain be a Volunteer, Reformado, or Mer enary; and gives himself out to be such, & ready to do the work thereof before he is listed; This shews he has a Giddy Head, and a Strong Conceit, and would be doing something which no *Christian* will thank him for. Indeed, *Jeremy*, I advise thee, as before, to take *William Penn's* Counsel, and prove thy self a *Christian* first, and let thy Life and Conversation preach as loud as thy Tongue, or else be silent for the future.

Now if the *Quakers* cannot prevail with the *Baptist* to have a *Publick Meeting*, wherein to prove their Charge against *Thomas Hicks* and those that joyn with him in his *Fictious Dialogues*, People may clearly perceive they are not able to abide the Test.

Therefore now further; let this *Jeremy*, *T. Hicks* and the rest agree together to give a Description of that *Christian* and *Christian Preacher* in all his Parts, Qualifications, Doctrines, Practises and Obedience, which they charge the *Quaker* to be none of; And in the first Place prove and demonstrate themselves such, and they and the World may receive an Answer thereto; and so leave all to the Consciences of the Judicious, and all People whose Profit, Information & Edification the *Quakers* desire with all their Hearts, which may be a Means to bring some Issue to what of late hath past between both.

Southwark, *the 9th of the 9th Month*, 1674. } *William Shewen.*

THE END.

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